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D<sup>R</sup>. B R O O K E's  
T W O S E R M O N S  
PREACHED BEFORE THE  
UNIVERSITY of CAMBRIDGE.

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T W O  
S E R M O N S

PREACHED BEFORE THE  
UNIVERSITY of CAMBRIDGE,  
IN THE YEAR 1762;

On MAY XXIX.

The RESTORATION of King CHARLES II.

AND

On OCTOBER XXV.

The ACCESSION of His Present MAJESTY.

1769  
By Z. BROOKE, D.D. K

Fellow of S. JOHN's College,

AND

Chaplain in Ordinary to His MAJESTY.

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M.DCC.LXIII.





## EXODUS. XIV. 13.

—FEAR YE NOT: STAND STILL, AND SEE THE  
SALVATION OF THE LORD.—

**N**EVER was hope and consolation so much wanted, and so seasonably administered, as at the time, when this declaration was made, and this encouragement was given, by the great Leader of the Jewish people. The circumstances of the Israelites at that juncture were indeed very calamitous. They were surrounded with difficulties, in all appearance utterly unfurmountable. They were pressed with hardships, beyond all human sufferance. They were exposed to dangers the most dreadful and unavoidable. On the one hand, they had good reason to apprehend total ruin and desolation: on the other, there was just cause to expect the utmost severity of rage and cruelty. The pursuit of a numerous host of very inveterate enemies, full of the spirit of indignation and revenge, had rendered their resistance as vain, as their retreat was hopeless. And their advance was sure to meet with equal peril and disaster, from the overwhelming fury of the merciless ocean.

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AMID this scene of deep dismay and desperation, behold the arm of the Almighty made bare in their behalf. A relief as extraordinary as unexpected was held out to them, by the over-ruling hand of Providence. A confidence of their security was at once suggested and recommended by Moses, in the words of the Text; FEAR YE NOT: STAND STILL, AND SEE THE SALVATION OF THE LORD.

A DISTRESS not much dissimilar in many circumstances, in our own Nation, and a sudden and wonderful deliverance, beyond all expectation, and surpassing all hope, make the same words not improperly applicable to the great Event, which it is the pious design of the Church to celebrate on This Day. The situation of the people of England, just before that period, which way soever they directed their view, was truly deplorable. If they looked backward, nothing was to be seen, but the utmost confusion, the most complicated misery: the constitution of government totally dissolved: the legal administration of civil justice interrupted altogether, or grossly perverted: no security of men's fortunes or of their lives to be depended upon: the Church despoiled of it's revenues and it's ordinances: all decency and regularity of worship quite



quite destroyed: all authority and jurisdiction in the religious establishment entirely at an end. In short, instead of liberty and safeguard in the state, nothing but tyranny, disorder, and outrage: instead of the beauty of holiness in the temple, nothing but the horrid ignorance and tumultuous uproar of the rankest bigotry: instead of comfort and edification in the public service of God, nothing but the wildest rant of enthusiastic frenzy; nothing but the lowest dregs of the grossest fanaticism.

IF they cast their eyes forward, the prospect was not less melancholy and horrible. Nothing to be foreseen, but even a worse scene of misery, if possible, to be acted over afresh: and the experience of former calamities gave a bitterness to the present; and added a sharpness to their apprehensions of the future. And what was no small aggravation of their trouble, no boundary of their misfortunes was at all discernible. They were without hope in their misery, and without comfort in their fears. When lo! the impending storm, that threatened them with fresh woe and devastation, was at once dispersed; and all their terrors were dissipated together. The light of God's countenance shone forth on a sudden. The salvation of the Lord instantly appeared, in the

mighty and unexpected deliverance, which was vouchsafed unto them.

WE are doubtless justified from Reason and Experience as well as from Revelation, in ascribing such important and uncommon events, as are above the wit of man, and not to be explained upon principles of Nature, to the immediate influence of the Almighty. In truth the common events of things are owing to the same overruling power. We say indeed, what ordinarily passes in the world, proceeds from the stated course of Nature and the established laws of the System. But what is this stated course of Nature? What are these established laws of the System, but the very energy, and the direction of Providence? How do they otherwise exist or operate, but thro' the immediate agency of God? Can this stated course of things support itself? Or can these established laws put themselves in execution? Mere inanimate matter can act only by external impulse. The first movements of animal life no way depend upon the will or power either of the parent or the offspring. What mechanical causes can account for that Grand Principle, by which the air, the earth, the waters are governed? or be able to solve, thro' what secret ties the minute constituent



ent parts of body are held together? The pride indeed of Philosophy would make us believe, that it is the force of gravitation, by which large masses of matter are knit together, and by which the order and the safety of the habitable world is preserved; and that it is the efficacy of another power somewhat analogous, by which their several parts are united, and compacted. But can a rational mind, not misled by passion, or biased by prejudice, rest satisfied in these secondary causes alone? Whence, it may be said, have these principles themselves their respective energy? Whence has the one such a kind of efficacy, as to constitute the curious texture, and that variety of configuration in material substance, which is observable on the Earth beneath? Or whence has the other such a sort of force, as is sufficient to analyse the still more wonderful motions, we behold, in the Firmament above?

WHENCE are produced the strange effects of Vegetation? How is the uniformity of that motion in our Globe, which causes the vicissitude of day and night, so preserved, that the objects on the earth are not jumbled together, and dashed into pieces? What power has the Sun in itself to send forth his beams, of such mighty importance to the animal and vegetable world? The hand  
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of the Almighty is not only visible in the stupendous workmanship of all these things; but also his immediate agency and direction in their marvellous operations.

IF then every thing is thus directly under the power of the Creator; Is there not a fair presumption? Have we not good reason to conclude, that every thing obeys his will, and is made subservient to the particular purposes of his wise Providence? What wonder, that "he balanceth the clouds, and sendeth the rain, and maketh the earth to yield her increase, just as he pleaseth?" Why should it be thought incredible, that the winds and the sea submit to his supreme command; or that the famine and the pestilence destroy, as seemeth him good? Well may it therefore be said, that the issues of life and of death, and all the events of human affairs are at his disposal alone; and that he prospereth the work of our hands, or defeateth our counsels, according to our own deservings.

AND what hinders, but the same special Providence may extend to the mind and behaviour of man, without overruling our wills, or affecting our liberty? The various inclinations and pursuits of the human kind depend upon



on such reasons and motives, as oftentimes present themselves to the understanding, we know not how, and upon such sentiments and dispositions of heart, as start up in the soul by strange and imperceptible means. The turn of our thoughts frequently takes it's first bent, and the colour of our lives receives it's original tincture from such inward suggestions, as we are not able to comprehend, whence they arise, or whither they lead; any more than we can tell of the blowing of the wind, "whence it cometh, or whither it goeth." And why may not the Spirit of God by methods unknown and unperceived, lay before the mind of man such leading principles, as, if honestly and studiously attended to, may conduct his affairs to a prosperous issue; or leave him without check or controul, to follow his own vain or wicked imaginations, till they plunge him in ruin and misery, beyond redemption, according as he deserves either good or ill, from his Lord and Governour? The guilt or merit of our actions does not derive it's source from those thoughts or principles themselves, but from our own studious attention to them; from our own cordial entertainment and assiduous application of them: things, that proceed from ourselves alone, and what are entirely in our own power.

BUT

BUT however intricate and doubtful a matter it may be, to set the just limit to the agency of natural causes, and the efficiency of Providence; so as to say, "hitherto shalt thou come and no farther; and here shall thy power be stayed:" however difficult and perplexing it is, to trace out in the human mind, where the inward workings of the soul begin of themselves, and where they are owing to the influence of God's spirit, in such instances, in which the good of individuals is only concerned; yet in those cases, where the welfare of a whole nation is at stake; where the importance therefore of the event demands more especially the care and conduct of the Almighty; and the unravelling the several parts of it, and the bringing them to a fair issue, renders it an object worthy of his interposition; there we have good grounds to expect extraordinary dispensations; there our reasonings on this head are built upon a solid and firm foundation.

WHATEVER institutions take place in human affairs, that are productive of general good, must coincide with the great design of Heaven, in the creation and preservation of the world. The social state then may fairly be reputed one of the principal instruments, in the hands of Providence;



dence; by which the blessings of life are most effectually conveyed to That Part of his creatures, who seem to be his more peculiar concern, by the singular provision that is made for their subsistence and welfare. Thus it is, that such establishments are stiled by the Apostle, a Divine Ordinance. Whatever therefore is agreeable to the will of God in the appointment, cannot fail to partake of his care and support in the administration.

THE RESTORATION on This Day accomplished in These Kingdoms, was so wonderful in it's beginning, in it's progress, and in it's completion, as may justly vindicate supernatural aid and providential direction. What else could produce the strange infatuation in the counsels of some men, to their own perdition; convert the fluctuating conduct of others, to such salutary purposes; and so adjust the jarring and discordant principles of all, as to effect at once a perfect harmony and unanimity, in recovering the ancient and rightful claims both of King and People? The usurped power of Legislature defeated it's own designs, and embraced measures subversive of itself. HE, who took the glorious lead in bringing matters to a proper settlement, seemed at first to have had no certain and regular plan of acting; undeter-

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mined in his motions, and doubtful of consequences. The body of the Nation was torn in pieces by factions both civil and religious; so furious and implacable in their own nature; of such irreconcilable and incompatible principles, as to make it seemingly a thing altogether impracticable, to bring about an union and acquiescence in any one establishment of Religion or Polity. When behold, all at once, without any previous concert or deliberation, the hearts of the People were bowed as the heart of one man. The Republican, and the Royalist, the Churchman, and the Sectarist concurred in one united endeavour, to place their lawful Sovereign on the throne of his Ancestors.

THE accomplishment of this event was in all it's circumstances so singular and extraordinary, as to extort from a late Historian of those times, an open confession of something strange and marvellous. A large confession for so acute and philosophic an observer of men and things, who must be acknowledged to have no favourable impression of any divine interpositions!

WHAT the salvation is, which was thus wonderfully wrought amongst us, is sufficiently manifest. The Land  
ceased



ceased from the defilement of blood. The Nation emerged from the depth of misery and despair. Religion put on a new face of decency and dignity. Government resumed it's wonted order and authority; and peace and security were administered by the even hand of Justice. Anarchy and confusion fled forth as a morning-cloud, and as the early dew they vanished away. And those great matters of civil discord, Prerogative and Privilege, kept their stated and due bounds. Thus the blessings of society were poured out in great abundance on all orders of men; and joy and happiness spread themselves to the remotest corners of the Land.

NEED I expatiate on these things? We know from an happy experience, how great the blessings indeed are, that spring from the best of Governments, administered in the most righteous manner. May they be perpetuated all our days! may they descend uninterrupted and unimpaired to our latest posterity!

IT is matter of more useful admonition to reflect a little, what great reason every Nation has to confide in the good, or to be fearful of the evil tendency of things,

in proportion to those manners, that prevail among the members of it.

THERE are doubtless in every community certain principles of general influence, which truly characterize the People; upon the growth and maturity of which the fate of Kingdoms does in a special manner depend. This is beyond dispute the common measure of God's dealings with every nation under Heaven. What civil Polity indeed has there ever been, the virtuousness or viciousness of whose Manners has not occasioned a proportionable enlargement or diminution of it's power and grandeur? This point was remarkably displayed in the condition and circumstances of That State; the first establishment and final excision of which was one continued and extraordinary manifestation of divine power and authority. And the two great empires of Greece and Rome, those illustrious and instructive parts of ancient story, are a standing record of this truth, to all succeeding generations. As long as a rectitude and simplicity of Manners took the lead amongst them, invigorated their counsels, and animated their conduct; so long one admirable train of success and glory was the deserved crown  
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of their enterprizes. But when once a total relaxation of Principles took place; whether thro' the influence of foreign example; whether thro' the flush of conquest, and domestic opulence; or thro' a vain confidence in their own superiour strength and extraordinary elevation; whether thro' one or all these means together, it matters not; since the fact itself is altogether unquestionable; that astonishing pinnacle of envied fame and greatness, to which their pristine virtue had exalted them, began instantly to moulder away apace; and that immense fabric of their state, which had stood the wonder and awe of all the world around, soon after tumbled into ruins.

THE foregoing cursory reflections may help to teach us this profitable lesson, that a pious and virtuous conduct is the sure strength and glory of a Nation; an irreligious and immoral behaviour the certain weakness and reproach of any People; and may serve at the same time to silence in some measure those injurious Cavillings, which the Envy and Malice of our Enemies are apt to indulge, against the sacred Institutions of This Place. We are not unuseful Members of the Community, while we pass away our days in this Happy Recess, and are thus  
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sequestered from Public Concerns, and the Business of the World. We contribute no small share to the welfare and glory of our Country; while we are carefully employed in the planting and cultivation of those Principles, which when brought forth to maturity cannot fail to yield the sweet fruits of religion and righteousness; and which may furnish out to the State, in times to come, as has oftentimes been the case, in times past, such illustrious instances of Persons, well qualified for the right administration of the affairs of Government, by an extraordinary degree of Wisdom in the contrivance of public measures, an uncommon share of Goodness and Steadiness in the direction, or a singular portion of Magnanimity and noble Prodigality of soul in the execution of them, as were the standing glory of their own times, and have ever been the admiration of the following ages; and may they be the study and emulation of All Posterity!

LET us therefore persevere with all assiduity, my Reverend Brethren, as indeed we do, in a faithful discharge of the important trust reposed in us. The Manners of the Rising Generation depend greatly upon the instructions received, and the principles imbibed, in these and such like



like Seminaries of religion and literature. Let it be our first care, as it is in truth our principal concern, to form the youthful and ductile mind, so far as our power and influence extend, to every good and useful principle both of duty and science. And may all those, who are trained up in these religious and learned retreats, make such an honest and sedulous use of the benefits, they enjoy, that they may issue forth into the world, in such a manner, as to reflect Honour on the place of their Education, derive solid Comfort and lasting Happiness to Themselves and their Friends, become an Ornament to our Christian Profession, and a Security and Blessing to the whole Community!

*FINIS.*





MICAH. IV. 4.

—THEY SHALL SIT EVERY MAN UNDER HIS VINE  
AND UNDER HIS FIG-TREE; AND NONE SHALL  
MAKE THEM AFRAID.—

**A**MONG the numerous blessings, with which Providence has so singularly favoured the sons of men, the Social State must surely rank first, both in point of dignity and utility; as being the most fruitful source of comfort, and the truest ground of perfection and happiness. It is indeed a state the most suited to the condition and circumstances of our being. It is the surest and most expeditious method to supply the wants, the firmest and most effectual way to support the weaknesses of our nature. It is the best expedient for the cultivation of the mind, the fittest means for the improvement of the heart of man. A situation of life, which reason points out, which nature requires, and religion enjoins; a situation of life therefore, which the great Author of all things most evidently intended.

WELL may we wonder then at the folly and perverseness of man, or at his pride and singularity, or at the

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conjunction perhaps of these misleading and malignant principles, when we perceive the Social State, so big with blessings of the last importance to us, vilified and decried as the chief cause of our corruption and misery; and an uncivilized and savage life extolled and recommended, as our greatest glory and happiness. \*

ALL reasoning of this sort must be mere sophistry and declamation, as running counter to the common apprehension and experience of mankind; or if seriously meant, can have no other purport and tendency, than to degrade the dignity of a Rational Creature into the condition of a Brute Animal.

BUT whatever Others may advance to this purpose, either for an exercise of their wit, or for a display of their learning and abilities; We should do well not to learn to be wise above that, which is written. Our Religion has taught us much better and more sober things. Christ and his Apostles enforce with all earnestness every social duty, by precept, by exhortation, by example; and endeavour to support with the weightiest sanctions the honour and the authority of civil Communities.

\* Discours sur l'origine et les fondemens de l'inegalité parmi les hommes. — par I. I. Rousseau.

Now



Now the Social State itself, tho' it is indeed the only instrument, by which the ordinary blessings of life can be convey'd to us, may yet become without proper management and direction a scene of confusion, and destructive of the peace and welfare of men. The administration of some civil power is essentially necessary to it's well-being. The wickedness and perverseness of the human heart, which is not always to be lead by a sense of duty, and a prospect of happiness, is frequently of such a nature, that penal sanctions and exemplary correction can alone give that condition of life, which both nature and reason have ordained, it's due strength and security.

WHAT form of government may best serve the true and essential interest of Society, both reason and experience sufficiently evince. There is doubtless an intrinsic excellence in a civil constitution, which may justly claim a pre-eminence. A government the best administered is not in itself the best \*. The manner, in which the Supreme Power is exerted in a state, may interrupt or destroy altogether the beneficial effects of a good government; or convert the pernicious principles of a bad one to salutary purposes; and yet the sufferings of

\* Pope's Essay on Man. Epist. III. v. 304.

the subject do not detract aught from the true merit of the Former; nor their easy and flourishing condition add any thing to the real worth of the Latter; any more, than the disorders introduced into a robust and healthy person thro' want of care and conduct, prove the unhappiness of a good constitution; or the prevention of maladies in one that is sickly and enervated, thro' good management and circumspection, demonstrates the valuableness of a bad habit of body.

WHAT men may be urged to do, thro' caprice and prejudice, thro' ignorance and inattention, or thro' necessity and compulsion, it is hard to say; and therefore it is in vain to argue from the nature and consequences of any species of government, against the reality of it's establishment. For tho' the principles of reason may plainly set forth the great hazard and incommodioufness of several sorts of Polity; yet experience beareth witness, that they have all in their turns obtained in the world; nay frequently by easy and unexpected transitions, they have arisen out of each other.

YET notwithstanding, it is not difficult to determine their respective merits. It may be known, which is most accommodated to what is, or ought to be the end of civil  
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civil Society; and which is found in fact best to answer that important purpose. The Social State can be only meant as a relief for the necessities of nature, and as a means to promote the felicity of man. Government then, which is the mere instrument of it's protection and support, must be in it's best estate and highest glory, when it is made subservient to human happiness. Nature surely cannot intend, Providence most certainly could not ordain Civil Establishments, to gratify the pride, the luxury, or the ambition of one man, or any sett of men, at the expence of the quiet and well-being of the rest of their fellow creatures.. The great and common Father of us all extends an equal care and concern over the whole race of man, and that with no other view but to their common and mutual happiness. Whatever subordinations therefore may take place amongst men, and do not coincide with this grand end of God's dispensations, They cannot be conformable to the divine will. Nor can reason or nature indicate any other distinction between man and man, than what may arise from a superiour force either of body or of mind ; neither of which can be a just ground of civil dominion. And to this our holy Religion accords. The supreme Magistracy is there indeed made a very important and sacred trust, but yet a trust:

trust only for the good of those, over whom it is appointed to bear rule.

BUT if reason and religion manifest to us, that the end of Government is the good of the whole community, People as well as Prince; it must follow, that That species of Government must deservedly claim the highest degree of our regard and estimation; which is adapted to serve that purpose, in the best and most effectual manner. And a little reflection will shew us, that this must be, by putting the civil administration upon such a footing, as to give power without oppression, and liberty without licentiousness; to secure the Majesty of the Prince from any iniquitous practices of the People; and to guard the Privileges of the Subject from any sinister views of the Sovereign; to cast such a balance of power among the several parts of the Legislature, as to prevent every deviation from their original appointment, or to correct every wrong operation; to keep the wheels of government each in their proper sphere of motion, and yet each in their full force and activity; neither too rapid in their movements, through overweight of power, nor too sluggish and tardy in their operations, through too much clog and incumbrance: in short where the dependance on

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either side is reciprocal ; and a mutual care and mutual concern for Each Others welfare can only be productive of mutual happiness.

Now this adjustment of the respective parts of the great political machine, so exquisite in itself, and of so beneficial influence on the good order and well being of the world, cannot be effected, where Sovereignty is deposited in the hands of any one man, or any one order of men, or in the confused body of the people ; but where the Supreme Power has it's several departments, in a proper combination of them all.

WHERE the civil constitution is thus placed on it's only true and durable basis, the mutual affection and mutual concern of Those that govern, and Those that are governed ; there is still something wanting for it's maintenance and stability. Religion must lend the State some foreign succour, and join a force and sanction from above to it's authority and jurisdiction. This truth is incontestably established by the history of every known Empire in the world. The primary view and effort of Legislation has always been, to strengthen the frame of government, and corroborate it's injunctions by some religious considerations ;

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it being wisely foreseen, that the appearance of divine power in favour of a civil constitution must ever bear so venerable and awful an aspect on the administration; as is most apt to strike deepest the heart of man, excite most forcibly his reverence, and most powerfully engage his obedience. To this purpose feigned inspirations and divine communications were made eminently serviceable in the Antient World; and the policies of the Moderns have availed themselves both of real and pretended revelations to singular advantage.

RELIGION not only throws over civil Government an exterior air of respectableness, which is sometimes it's greatest security; but communicates also an internal vigour, and furnishes an efficacious remedy against the inward failings and corruption of it; which is frequently it's best support and preservation. It is oftentimes able to suppress those evil motions and wicked machinations of the heart, which a consciousness of secrecy may occasion, and which the power of human laws cannot restrain or reach. It suggests an inducement to obedience, not only for wrath but for conscience sake; and disposes men to do that out of regard to God and his judgement, which the fear of man and civil judicature might not be able to com-



compass. These reflections have the authority of that great Roman, whose knowledge in civil policy was as extensive and consummate, as his talent for eloquence was singular and masterly. This excellent judge has declared, that it is doubtful, whether a Community can possibly exist, that has not a prevailing mixture of piety in it's constitution.

WITHOUT all controversy the Christian Religion of all others is the best adapted to promote the welfare of civil life. It endeavours to eradicate out of the mind of it's disciples those black and turbulent passions, of the greatest malignancy and mischief in a state, a spirit of rancour and a spirit of revenge ; and to substitute others of the most benign influence, peaceableness and contentment in our respective stations, and what is the bond of all perfectness, universal charity. It strikes at the very root of every thing, that is introductive of evil to individuals, by ordering them to act up steadily to the great law of rational creatures, in the several relations we bear to God and man. It strives to secure the true interest and happiness of the whole community, by enjoining the faithful and conscientious discharge of all social duty ; honour and submission to those above us, mildness and condescension

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to those below us, courteousness and fidelity to those of equal condition, and kindness and benevolence to all. And it has taken care to enforce all this upon the most powerful of all principles, the fear of God, and by the most momentous of all sanctions, an everlasting state of retribution, according to all that has been done in this life, whether good or evil.

Now where a religion of this kindly genius and salutary nature prevails in its genuine simplicity and native energy, not corrupted by superstitious fury and usurpation, nor debased and perverted by fanatical rage and enthusiastic frenzy; there government is most capable of upholding the just authority and due subordination of all ranks and degrees of men, upon which alone the welfare of the state depends.

THE happiness of a well constituted government is yet incomplete, even under the influence of the best religion. There is still wanting to give it full strength and perfection, the care, the vigilance, the ability of some righteous Superintendent and Director. The weakness or the wickedness of a Prince may spoil the best constitution, by stopping or polluting the streams of government, and thereby intro-



roducing such disorders, as may prove destructive of it's nature, and fatal to the community. The history of our own Country abounds, alas! with too many lamentable instances of such misconduct on the part of the supreme Magistrate, thro' perverseness or folly; thro' intemperance, lust, or cruelty, thro' avarice, or vain-glory, as have ended in the ruin of private persons and families, or in the misery of the people. Nothing but the wisdom and goodness of the Monarch can prevent the like enormities, and establish in a nation universal peace and concord, the pure and everlasting fountain of national prosperity and the happiness of all.

HAPPY, thrice happy then must be the condition of That People, whose religious and civil establishment has the just temperature above described, and is moreover under the rule and dispensation of ONE, who is as truly studious of the public good, as he is capable of promoting it. I need not point out the peculiar happiness of the English Nation in this respect. Your own reflections must have gone before me, in the application of what has been advanced; and have suggested to your minds abundant reason for uniting in praise and thanksgiving to the great Lord of the Universe, upon the glorious solemnity of

This Day; the Accession of his present Majesty to a throne, thus established on the most solid foundation of true religion and righteousness.

“ WE may sit every man under his vine, and under his fig-tree.” We have a plentiful enjoyment of every blessing of the social state, which Nature wants, or Providence designed; undisturbed in our possessions, safe in our persons, and secure of our liberty. We live in a land, abounding with every useful accommodation and elegant improvement of life, and that under the guardianship and protection of the best formed, and most wisely regulated government in the world. We live in the midst of a very perilous and wide-wasting war, and yet reap all the fruits of a profound peace; while the glory and terror of our arms is spread from the one end of the earth unto the other. Neither is this our happiness thus entire and perfect in the present tenure only, and precarious in the reversion: we have the most hopeful prospect of it's permanence and perpetuity. Our illustrious Sovereign is endued with every requisite, which nature and education can bestow, to captivate the hearts, and retain the affections of a brave and generous people. He has shewn himself amiable and exemplary in his domestic situation. He



has declared the most affectionate attachment to the interest, and fatherly concern for the welfare of the Public. He has exhibited the greatest magnanimity, steadiness, and fidelity in his foreign connections; where either the good of his own subjects, or the good of other nations, or the good of mankind in general may be in any measure affected. And the experience we have of so many excellent accomplishments, which so signally adorn his present Majesty, gives us the happiest omen, that the same Christian Graces and Princely Virtues will never cease to be transmitted to the Royal Progeny; whose minds doubtless will be tutored, and whose manners will be formed to every good and useful purpose, by the precepts and the example of their great Progenitors. Thus shall our Nation flourish with glory and prosperity, and be blessed from generation to generation; "and there shall be none to make us afraid."

WHAT return then ought we to make for these singular benefits, which the Lord our God has thus conferred upon us? We can make no better return; no other return is indeed expected at our hands, than to order our conversation after such sort, as to render ourselves worthy of a continuance of these blessings. And this will be best done,

done, by manifesting in our conduct a warm and steady love for our Country; that is, a zeal and affection, not for the air we breath, or the earth we tread upon; but for the welfare of our Community, for our King, and for our National Establishment both Civil and Religious.

IT was the force alone of this noble and animating principle, that exalted those two great States to such a pitch of heroism and grandeur; whose arms were so triumphant in the antient world, and whose military and civil glory have been the study and admiration of all succeeding ages. But if Nations, whose civil polity was liable to such turbulencies and confusion; whose members were so unsafe under the severities of Ostracism and Proscription; whose religious systems were so full of mockeries of God, and fooleries of men, without any rational grounds of recommendation, or any comfortable assurances of assistance and happiness; could yet cultivate with so much assiduity, and maintain in so full vigour the love of their Country; how far ought We to surpass them in this respect; whose government is so well modelled, and so justly administered; without such danger of encroachments on the Prerogative of the Governor, or the Privilege of the Governed, as must be ruinous to the safety of them



them both; whose religion is not set off in the fantastical and immodest habit of Pagan folly, or in the foppish and absurd garb of Popish superstition; nor in the slovenly or freakish dress of modern Sectaries; but in the sober and affecting attire of Primitive Antiquity; where a becoming mixture is observed of decency and dignity; and who have so truly respectable a Personage to preside over both the civil and religious administration, ONE, who glories in the name of Briton; who considers his own happiness upon every occasion inseparably connected with the welfare of his people; and who rightly judges, the more confidence, affection, and security there is on the part of his Subjects, the more firm and durable will be their felicity and his own, and the more widely extended the honour and power of his glorious Monarchy.

OUR love to our Country, my Reverend Brethren, will be shewn most to our own credit, and to the advantage of the Public, by studying with all diligence and application the nature and genius of our holy Religion and our admirable Civil Constitution; by gaining right notions ourselves of their superior excellence, and instilling into others a due knowledge of their dignity and perfection; by arming ourselves and inspiring others with prudence, zeal

zeal, and courage in the defence and support of them; and by cherishing and encouraging amongst us every sound principle of Loyalty to our Prince and his illustrious House. This is as evidently our true and lasting interest, as it is our special and indispensable duty; who enjoy in so eminent a degree the Royal Patronage and Favour, and so largely betake of the Royal Munificence.

*FINIS.*

